



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 368

Śrī Ṣaṭ-tilā Ekādaśī

4 February 2016

Circulation 8,399

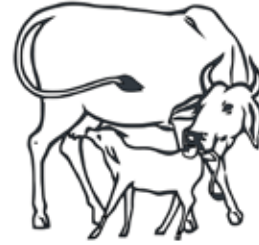
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PREACHING IN INDIA

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

I quite appreciate the difficult problems in India, and I quite agree with you cent-percent that India is now in a miserable condition by its poverty and natural catastrophes like floods, earthquakes, etc. Your suggestion that this can only be solved by Lord Krishna the omnipotent is also right. Therefore, if you want to do something for India, the only remedial measure that you can take is to spread Krishna consciousness amongst the people. Otherwise, the next step is surely communism as you have already suggested.

You say that there is a communist menace and materialism is trying to dominate but at the same time religious faith is also progressing. Two things cannot go on simultaneously. Actually, India is the country of religion. The present government policy to kill religious faith of the people is resulting in frustration of religious life because it is not organizedly taught. But by nature the people of India have a hankering for spiritual advancement, and therefore the present situation is a natural result of the clash between two opposite ideals.

In this case also the best treatment is to give the people scientific religious ideas which are very clearly stated in the *Bhagavad-gītā*. But unfortunately, unscrupulous and rascal so-called scholars, religionists and philosophers have misinterpreted the teachings of Lord Krishna in the *Bhagavad-gītā*, and they have misled the whole population. *Bhagavad-gītā* is popular not only



His Divine Grace A. C. Bhaktivedanta Swami

in India, but also all over the world. Unfortunately, the real idea has been distorted. We have therefore presented our *Bhagavad-gītā As It Is*, and perhaps you know it; it is published by MacMillan. I have tried to explain in this book the real purpose of the *Bhagavad-gītā*. *Bhagavad-gītā* is the authorized book to teach people how to love Krishna, the Supreme Personality of Godhead. There is nothing else except devotional service to the Lord described there, but great politicians have misinterpreted the sunshine-like clear statements of *Bhagavad-gītā* with a cloud of mental concoctions. So if you think seriously to improve the condition of India, you can begin even in a small-scale the propagation of Krishna consciousness, and if you do it seriously and sincerely, surely you will be successful. 🙏

— Letter to Mr. Kair. 8 July 1969.



THE ORNAMENT OF EQUIVOCAL PHRASES

Various Authors

Sanskrit poets from time immemorial have used a variety of *alaṅkāras*, literary ornaments, to decorate their poetry. One such ornament is *vakrokti*. The Sanskrit word “*vakra*” can mean “crooked”, or “oblique”, and “*ukti*” can mean “speech”, or “expression”. It refers to a phrase or sentence that is ornamented with multiple meanings.

Vakrokti is of two types — *śleṣa-vakrokti*, where a hearer draws out from what was spoken a different meaning than what the speaker intended, and *kāku-vakrokti*, where the speaker makes his point more emphatic by asking a rhetorical question or using sarcasm.

Śleṣa-vakrokti can be further sub-divided into *sabhaṅga-śleṣa-vakrokti*, where the sounds spoken are combined in an unintended way to form different words from what was intended by the speaker, and *abhaṅga-śleṣa-vakrokti*, where the words themselves, as used by the speaker, are given a different meaning from what was intended.

Kuntaka, a ninth century poet from Kashmir, gave *vakrokti* an exhaustive treatment in his composition named ‘*vakrokti-jīvita*’, assigning it a special status amongst all other ornaments, trying to establish that *vakrokti* is an indispensable part of a great poem.

Srila Kavi Karnapur gives an example of *abhaṅga-śleṣa-vakrokti*:

*kas tvaṁ śyāma! harir babhūva tad idam vṛndāvanam nirmṛgam
ham ho nāgarī! mādhavo 'smy asamaye vaiśākha-māsaḥ kutaḥ?
mugdhe! viddhi janārdano 'smi tad iyaṁ yogyā vane 'vasthitir
bāle 'ham madhusūdanano 'smi viditam yogya-dvirepho bhavān*

Radha: Who are you, dark fellow?

Krishna: I am Hari!

Radha (interpreting “*hari*” as “lion”): But this Vrindavan forest has become devoid of such ferocious animals. How can a lion be present here?

Krishna: O Radhika! I am Madhava!

Radha (interpreting “*mādhava*” as the month of Madhava, also known as Vaishakh): How has the Vaishakh month arrived untimely?

Krishna: O charming lady! I am Janardan!

Radha (interpreting “*janārdana*” as “he who gives all people trouble”): Oh! It’s nice that a troublesome person like you is staying here in the forest, away from the city and people in general.

Krishna: O girl! I am Madhusudana!

Radha (interpreting “*madhusūdana*” as “honeybee”): Well, that can be seen from your black-color. Indeed, a double scoundrel you are!

[**Translator’s Note:** The term “*madhusūdana*” means “*madhoḥ sūdana*”, a collector of honey. But another

name for a honeybee is “dvi-repha”. Sri Radha uses this term to address Krishna and then employs a pun on *dvi-repha*. *Repha* also means “scoundrel”, so *dvi-repha* means “a double scoundrel”. In this way, Sri Radha defeats each and every move of Krishna.

Here, the terms “*hari*”, “*mādhava*”, “*janārdana*” and “*madhusūdana*” have been re-interpreted without any recombination of the words themselves — *abhaṅga-śleṣa-vakrokti*.]

Srila Kavi Karnapur also gives an example of *sabhaṅga-śleṣa-vakrokti*:

*kānte kīrtir akīrtir eva vada me kiñcid jaḍebhyaḥ param
dhīrā kāpi bhavaty aho katham aho buddhir bhavet pūrṇimā?
kā medhā tava bhūyasī na madane tvayy evam ādhāraṇas
tan mām āspr̥śa na spr̥śeyam iti sa śrīmāñ jito rādhayā*

Krishna: O my lover!

Radha (interpreting “*kānte*” as “*kā ante*”, “What remains at the end of life?”): Only ones fame and infamy.

Krishna: Tell me something.

Radha (interpreting “*vada me kiñcit*” as “*vada me kim cit*”, “Tell me what is *cid*, spiritual substance?”): *Cit* is that which is transcendental to matter.

Krishna: Oh! You are really intelligent!

Radha (interpreting “*dhīrā kāpi bhavaty aho*” as “*dhī rākāpi bhavaty aho*”, “Intelligence becomes the moon.”) Oh! How illogical! How can intelligence turn into the moon?

Krishna: What brilliant intelligence you have!

Radha (interprets “*kā medhā tava bhūyasī*” as “*kāme dhā tava bhūyasī*”, “Your consciousness is fixed in lust!”) Not in lust, but it is fixed in you!

Krishna: Then touch me!

Radha (interpreting “*tan mām āspr̥śa*” as “*tan mā m̄ spr̥śa*”, “Then do not, do not touch me!”): I won’t touch you if you say so!

In this way, Krishna was won over by Radha.

[**Translator’s Note:** In each of these exchanges, Radha has rearranged the sounds spoken by Krishna into words different from what he intended — *sabhaṅga-śleṣa-vakrokti*.]

Srila Baladev Vidyabhushan also gives an example of *śleṣa-vakrokti* which employs both *abhaṅga* and *sabhaṅga* variations:

*rādhe! tvam̄ kupitā tvam̄ eva ku-pitā sraṣṭāsi bhūmer yato
mātā tvam̄ jagatām̄ tvam̄ eva jagatām̄ mātā na vijñō paraḥ
devi! tvam̄ parihāsa-keli-kalahe nantā tvam̄ evety asau
smero vallabha-sundarīm̄ avanaman saurīḥ śrīyam̄ vaḥ kriyāt*



Krishna: O Radha! You are sulky!

Radha (interpreting “*kupitā*” as “*ku-pitā*”, “father of the world”) You are *ku-pitā* and not me, for you have created this world!

Krishna: You are the mother of this world!

Radha (interpreting the word “*mātā*” as “*knower*”): You alone are the knower of this world, for no one is superior to you in knowledge!

Krishna: O Devi! In the humorous war of words, your skills are *ananta*, endless.

Radha: It is not me but you who bears the name “Ananta”.

Hearing this, the smiling Shauri (Krishna) paid his respects to the beautiful *gopī* girl Radha! May that Krishna bestow prosperity on you all!

[**Translator’s Note:** In the example above, the term “*kupitā*” is an example of *sabhaṅga-śleṣa-vakrokti* and the terms “*mātā*” and “*ananta*” are examples of *abhaṅga-śleṣa-vakrokti*.]

Kāku-vakrokti usually takes the form of a rhetorical question. For example a lover may affectionately say to his or her beloved, “Am I not the lucky one?” The actual meaning is, “Of course I’m the lucky one.” In another situation, a lover who is fed up of his or her relationship but is forced to carry on may also sarcastically say, “Am

I not the lucky one?” In this case, the actual meaning is, “Count me as unlucky.” Thus, in both cases there is a difference in how the statement is spoken and how it gets interpreted. This is *kāku-vakrokti*.

An example of *kāku-vakrokti* is given by Srila Baladeva Vidyabhushan in the *Sāhitya-kaumudī* (9.1):

*ataṣī-kusuma-śyāmaṁ śata-simantini-vṛtam
sa-trṣṇaṁ kṛṣṇam ālokyā hrdayaṁ na vidūyate*

[A *gopī* says to Radhika], “Krishna, who has a dark-bluish complexion like the *ataṣī* flower, is now surrounded by hundreds of damsels. Seeing him eager to enjoy their association, does the heart not feel any anxiety?”

The final question — “does the heart does not feel any anxiety?” is rhetorically spoken. It actually means that “the heart feels great anxiety”.]

Another example of *kāku-vakrokti* in *Alaṅkāra-kaustubha* of Srila Kavi Karnapura is as follows:

*na vadasi hariṇā ’pi pṛcchamānā
na bata! vilokyase vilokyamānā
nijam abhimatam ihyatām idānīm
vidhu-vadane samayaḥ sa no na bhāvi*

[The *gopī* friends say to Radhika], “O Radha! You do not reply even when Hari asks you various questions. Neither do you look back at him when he glances at you. For the time being, you can maintain this sulkiness, but O moon-faced Radhika! Will we never be able to see the good old times again?”

[**Translator’s Note:** Actuality, the *gopīs* were saying:

vidhu-vadane samayaḥ sa no na bhāvi

“Of course, at the time of Vidhu’s (Krishna’s) playing (*vadane*) of the flute, we will definitely see the good old times when you will be eager to look at him and speak to him.” This is another example of *kāku-vakrokti*.]

[To be continued.] 🎵

— Article compiled by Hari Parshad Das using the Sanskrit available at the Gaudiya Grantha Mandira (www.granthamandira.com)



SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5,
IRC Village
Bhubaneswar, Orissa, India, 751015



Email: katha@gopaljiu.org

Website: www.gopaljiu.org

Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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